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only real and efficient power in the universe," and, as the Great First Cause and the Great Last Cause of all things, a Divine Being. Mr. Bray does not enter into the question of the personality of God, but that he supposes the Deity to possess consciousness is evident from his reference to the Great Soul of Nature, and his statement that the operation of its forces is governed by thought. His ideas are summed up in the words, "we feel ourselves a part

"Of that stupendous whole.

Whose body nature is, and God the Soul."

Holding this opinion, Mr. Bray could not be otherwise than a Necessitarian and an Utilitarian in his practical views. These are well shown in his treatment of the question of the freedom of will, as to which he accepts the opinion of Locke that a man is free within the range of the preferences or directions of his own mind. Mr. Bray's own conclusion is: "Since, then, the only freedom we have is limited to action in accordance with our natural powers and capacities, our aim must be to develop fully these powers and capacities, and to remove all impediments, external and internal, to their free and complete action. There must be no external compulsion from physical impediment, or internal compulsion from defect in the mind itself; no obstacle to the full exercise of our natural powers both of body and mind. Education in its full meaning is the developing and perfecting of all these powers."

Ω.

GESCHICHTE DER ETHIK IN DER NEUEREN PHILOSOPHIE. By *Friedrich Jodl*. Volume

II. Kant and the Ethics of the Nineteenth Century. Stuttgart: J. G. Cotta.

In this volume Professor Jodl continues his history of theoretical ethics; starting with Kant and coming down to contemporary philosophers. His work is thus mainly concerned with the classical philosophy of Germany till Feuerbach's time, and the spiritualistic and positivist philosophy of France and England down to the time of Cousin, Jouffroy, and Mill. Professor Jodl has been obliged to forego his original intention of appending to his work an epitome of the logical constructive results of his investigations, and has exclusively applied himself to the investigation and historical presentment of the fundamental and central principles of the ethical thought of the past century. He has therefore ever held in view the economical and historical purpose of his work, and avoided on the one hand an exposition of all systems in which originality of principles is lacking, and on the other abstained from the critical examination of the systems of his contemporaries. Thus he has aspired, by the constant emphasis of central basal principles and of the points whereon all have agreed, to refute the belief that the history of his science is a chaotic mass of contradictory views, and that ethical opinion presents in its historical expression only diversity, and never community of mental possession. Professor Jodl has only collaterally dealt with the non-ethical literature and tendencies of the times of which he treats, and he has disclaimed all intention of portraying the effects and influence that ethical systems have produced and exerted in

practical spheres ; France and England being the only instances in which, for manifest reasons, the discussion of literature and politics has preceded the criticism and analysis of philosophies. Nevertheless, his work throughout is interspersed with many well-judged and apposite thoughts upon the effective, though not always apparent, influence of a nation's intellectual activity upon its practical conduct of affairs ; as well as, also, regarding the lamentable fact that, often, a people are violently and dangerously engaged in the solution of questions that their thinkers have solved decades before.

Let us look at Professor Jodl's examination of the historical position of Kantian Ethics. The element of non-interest in ethical judgment we find not to have been first emphasised by Kant. Whatever the success and worth of their speculations, a great many of Kant's predecessors sought to realise this very factor in their systems ; thus it was with Plato as opposed to Protagoras, with Shaftesbury and Butler as opposed to Hobbes, Locke, and Hume ; while Cudworth, Clarke, Wollaston, and Price were similarly actuated by the purely speculative consideration. Kant's real and original advance upon previous systems of ethics, was his emphasis of the element of conscious volition in ethical judgment and the statement of its imperative character. It was just in this last respect that his ethical philosophy formed so marked a contrast to the eudæmonism of the seventeenth and eighteenth centuries. The imperative and absolute nature of duty, eudæmonism neglected to inculcate ; Kant aroused the conscience of his time, and presented in contrast to the moral weakness then prevalent the strength and earnest grandeur of an absolute conception of duty.

So too in the conflict between the metaphysics of ethics and the practical postulates, wherein the great philosopher displayed so much ingenuity, Professor Jodl is unable to distinguish Kant's position very sharply from that of the English intellectualists when in a similar plight. Not that the idea of the practical postulates is valueless ; this Professor Jodl afterwards explains. Our historian merely shows that Kant had not yet gotten clear of the ancient conflict that had agitated the Schoolmen of the Middle Ages as well as the utilitarian and rationalistic theologians of more modern times. Yet despite the mysticism that inheres in Kant's argument for the practical existence of God, the kernel of the truth he emphasises in the alliance of ethics with religion still remains ; namely that religious ideas are essentially ethical, that in this relation only have they meaning, and that religious ideas which are ethically valueless are to be uncompromisingly discarded.

Especial attention should be called to Professor Jodl's estimate of Feuerbach, whose merits have been strangely neglected. Feuerbach's ethical system, in perfect form, has not been independently set forth in his works, but is intermingled with the subjects dealt with in his religious treatises. Yet he left few of the fundamental questions of ethics untouched and his works contain a great store of most excellent and pertinent thoughts which must be characterised, says our author, in the widest sense of the term, as the real foundation in ethics of modern scientific empiricism.

With regard to the presentment of English and French ethical philosophy, Professor Jodl's work, it is claimed, is the first historical exposition in the German language of this special department of thought in its connection with the universal intellectual progress of these two countries. His analysis of Bentham and Mill is very accurate and full.

Professor Jodl exhibits an extensive acquaintance with English philosophical literature; indeed, he has even discovered the little book known as "Kant's Ethics," by Dr. Noah Porter, whom he calls the "Nestor" of American philosophy.

Unity of execution, and the skilful employment of historical perspective in dealing with the various phases of ethical thought, may be characterised as prominent merits of Professor Jodl's performance. In the books of its class it stands unique.

μκρκ.

ΕΘΙΚΗ. Eine Darstellung der ethischen Principien und deren Anwendung auf besondere Lebensverhältnisse. By Dr. *Harald Höffding*, Professor an der Universität zu Kopenhagen. Unter Mitwirkung des Verfassers aus dem Dänischen übersetzt von F. Benedixen. Leipsic: 1888.

Harald Höffding, Professor at the University of Copenhagen, is a representative thinker among ethical scholars. Unhesitatingly he takes his stand upon the real facts of life and attempts to construct a system of ethics which shall be a science among the other sciences. Professor Höffding says in his preface:

"If we see the snow-covered peaks of a mountain range from a far distance, they seem to hover in the air. Not until we approach do we discover plainly that they rest upon solid ground. It is the same with ethical principles. In the first enthusiasm one imagines that a place should be assigned to them above the reality of nature and life. On further reflection and after a longer experience, which must perhaps be dearly bought, we discover that the ethical principles can regulate late life only if they have really proceeded from life."

Professor Höffding is in a certain sense a utilitarian. The influence of utilitarian systems upon his mode of thought can be traced throughout the whole work, and it is this influence perhaps to which the Danish Professor owes his positive standpoint as well as the scientific method of his procedure. Nevertheless he differs from the ordinary utilitarian school and prefers to characterise his system as an ethics of general welfare. He says:

"The so-called utilitarianism,—that ethical conception which has been founded mainly by Bentham,—has the merit of having for the first time energetically propounded the principle of welfare. Yet Bentham has detracted from his cause by proceeding from a psychological theory which considers consciousness as a sum of ideas and feelings, and dissolves society into a number of individuals. The import of pleasurable and painful feelings for the continuous and general welfare cannot be established by a mere process of calculation." (P. 37.)